

THE  
CHRISTIAN HERALD.

VOL. II.] Saturday, November 16, 1816. [No. 8.

To our worthy correspondent at Bristol (England) we are indebted for a communication of the following letters, which, through the kindness of the Rev. gentleman to whom they are addressed, have been forwarded to us in manuscript, for publication here. We have also received other letters confirming the heart cheering intelligence of the remarkable progress of the Gospel among the inhabitants of the South Sea Islands, and furnishing details of the most interesting description in relation to that blessed work; which shall appear in our subsequent numbers.

Camberwell, 1 Sept. 1816.

REV. AND DEAR SIR,

Yesterday we received a letter from the Brethren at Eimeo, dated 6 Sept. 1815, giving a pleasing account of the state of their affairs, except that poor Scott is no more! He has left a widow and two children. They had received (in May) a packet from us, as also your letters of July 22d, 1813, and December, 1813. They had also received from Sydney 400 copies of their New Testament History, and 900 Catechisms, and 100 Hymn Books. Brother Crook has been of great service in correcting them.

The work of God among the natives has prospered greatly; congregations large, and attendance on the means of instruction constant and encouraging. The worshippers of Jehovah increased rapidly both in Eimeo and Taheite. The priest of Papetoai has joined them, publicly burned his god; and others have followed his example. Morais were destroyed, altars overthrown, and the wood used to dress common food, of which different classes and sexes partook together.

Pomarre has been travelling from place to place to exhort the Chiefs to receive the Gospel. This, together with the rapid increase of the "*Bure Atua*," or *praying people*, excited the rage of some *Idolatrous Chiefs*, who procured others to join in a conspiracy entirely to cut off the converts; but through the goodness of God, the scheme miscarried, and the parties who united in it, quarrelled—fought, and many were killed. Old animosities were revived, and the question of religion quite forgotten. Pomarre and the Christians have kept aloof from the quarrel, unhurt; confusion prevailed, and the Brethren were not without some degree of alarm; yet were composed, trusting in Him who has hitherto preserved them. At the close of their last monthly Prayer Meeting 39 more natives joined them, their number is 362, besides a

few rejected for bad conduct, and several who died in the Lord. They long and pray for more Missionaries, we will do our utmost to gratify their desires. We regret exceedingly that Threlkeld, who sailed with Ellis, lingers at Rio Janeiro, and wishes to stay there and preach to the English. We wrote again to him a few days ago to proceed by all means, and we hope, he will, together with the Brethren who last sailed, and who were unhappily detained at Cork four months. We are now equipping four more (with their wives;) and the ship is to sail at the end of this month.

Mr. Marsden has also written to us. He is delighted with the success of the Mission, and says he believes that the work is so solid and deeply rooted, that it would go on, even if there were not an European left among them, but he earnestly desires more Missionaries.

Pomarre has sent another letter to the Brethren, full of zeal, which they have translated and sent us—He says, "*The Word of God is growing in Eimeo. It is Jehovah himself that causeth the growth of his own word; for that reason it prospers, it grows exceedingly. The idols of these Ratiras are committed to the fire; they are entirely destroyed. I am highly pleased with these things.*" We shall immediately print these papers.

I am, Rev. and dear sir, your affectionate brother,

Rev. Dr. Hawies, Bath.

GEORGE BURDER.

MOREA, Sept. 8th, 1815.

REV. AND HONOURED FATHER IN CHRIST,

Grace and peace to you and to yours, and to your charge on earth! Dear Sir, in any letter private or public, the half cannot be told you of the blessed change which Divine Grace hath wrought in the lives and conduct of the Natives of these Islands. You will be informed of many things in the public letter that goes with this, respecting the state of the Mission, so that I need not say any thing. I lament and am sorry to say that we are yet living all together; *seven men, five women, and twelve children*, for the sake of finishing the vessel, while we are so greatly wanted at Taheite and Raiatea; at both which Islands, and others, many have embraced Christianity, and have no teachers. Although our vessel is so much wanted for the use of the Mission, yet we regret that all our time should be thus taken up, which should be devoted to the instruction of the Natives. We think at last we must dispose of the vessel for want of time to finish her; and we rejoice that it is so, for the desire accomplished is a tree of Life. When we began the vessel there were no such calls among the Natives as there now are. I wrote unto you before, my confidence that the cause would yet increase, and that we should see greater things than these yet. I hope, Sir, you will see while you live that your labour hath not been in vain in the Lord with respect to the Mission. Please to tell the dear friends at Bath that the poor Natives here fill the place of worship

at the monthly Prayer Meetings as well as at all other times. They rejoiced to hear a part of your letter which I read to them. The King says he shall send you some of his *gods*. They have burnt several of them in the fire. Hitherto the Lord hath been very good to us and to the Natives.

We have got two boats ready, in case the present wars should reach us, and our people be defeated, as yet we know not the result of the war. Hitherto those have been defeated that intended to destroy the people of God and stop the progress of his word, and they have been destroyed by the very people and instruments which they employed to destroy us: so their wickedness came on their own heads. Our salvation is of the Lord. We hope that we and all his people shall be preserved. I hope I never sent you any thing but the truth respecting the Mission, and I was glad to inform you of the success of the Gospel: and much more might have been said, as you may see from time to time in the public letters, and yet the half is not told; but I am not disposed to say much, lest I should offend. I well know how you would rejoice could you see the blessed change which Divine Grace hath made in the hearts and lives of these Natives. Blessed be God for it; and I think it would be sinful to conceal the work of God here. Sir, in addition to past favours, I take the liberty to request a little paper and a few pencils, and three or four good books—Boston's *Fourfold State*, and the *Pilgrim's Progress*; and write my name in them, with a letter. We are often ill and in great want of medicines; several have the dropsy in their legs, &c. and are laid up for several days together.

Sir, if you send out more Missionaries, I hope they may be single men; for to labour and care for a family takes up much of the time which should be devoted to the work of the Mission.

I remain your much obliged,

HENRY BICKNELL.

Sir, we have promised to do what we can to lessen the expense of the Mission: we have made some good soap for our own use, and have been advised from England to make sugar, for sale at Port Jackson; but all our time is wanted to instruct the Natives, and we hope our necessary wants will be supplied from home.

Dear Sir, there are none of your Missions that suffer more privations than this. We have much hard work with the vessel, and very insufficient support; and are very bare of clothes and shoes, &c. and hardware.

To the Rev. Dr. Haweis, Bath.

#### DOMESTIC.

*Constitution of the Western Missionary Society of New-Jersey, adopted at Princeton, August 28, 1816.*

ART. I. This Society shall be denominated the *Western Missionary Society of New-Jersey*.

II. It shall be the first object of this Society to supply with the preaching of the Gospel those places within this state which are destitute : but it shall also be considered an important object of the Society to aid the funds, and facilitate the operations of the *Board of Missions acting under the authority of the General Assembly of the Presbyterian Church in the United States.*

III. All the surplus funds of the Society shall therefore be forwarded annually to the missionary fund of the General Assembly.

IV. The Officers of the Society shall be, a President, two Vice-Presidents, a Secretary and Treasurer, to be chosen annually by ballot, (after the first election), on the day after the first Tuesday in October.

V. A Standing Committee shall be chosen at the same time, and in the same manner ; to consist of nine persons : any five of whom shall be a quorum. By this Committee all the business of the Society shall be transacted, when the Society is not in session : and of their proceedings they shall exhibit a report at the annual meeting of the Society.

VI. Any Minister of the Gospel, of the Presbyterian Church, being a member of the Society, may attend the meetings of the Committee, and enjoy all the privileges of a regular member.

VII. To this Committee it shall belong to employ Missionaries, prescribe their routes, and give them instructions : they shall also have power to establish schools and employ suitable teachers, when in their opinion it may be requisite. It shall, moreover, be their duty to encourage the formation of Associations auxiliary to this Society, and to devise other means of obtaining funds. And finally, it shall belong to them to determine what aid it will be proper, at any time, to render to the Board of Missions of the General Assembly.

VIII. Every minister of the Gospel, of the Presbyterian Church, within the bounds of the Society, shall be a member, *ex officio*, if he choose to act ; and any other person, who shall contribute two dollars on subscribing, and one dollar yearly afterwards, may become a member : but a contribution of twenty dollars at once, or a sum which, added to former contributions, shall amount to twenty dollars, shall constitute a member for life, without further contribution.

IX. Any Association of persons, male or female, who shall contribute ten dollars yearly to the funds of the Society, shall be entitled to appoint a deputy to attend the meetings of the Society, who shall enjoy all the privileges of other members ; and for every additional ten dollars, they shall enjoy the privileges of an additional representative.

X. It shall be the duty of every member to use his influence to form associations auxiliary to this Society.

XI. The Missionaries employed by this Society shall be Preachers of the Gospel, in regular communion with the Presbyterian Church.



XII. It shall be the duty of the Missionaries employed by this Society to forward to the Standing Committee, as soon as convenient, a report of their labours, and of such other matters, interesting to the missionary cause, as may occur to their observation.

XIII. The compensation of the Missionaries employed by this Society, shall be the same as that of the Missionaries of the General Assembly.

XIV. It shall be the duty of the Missionaries to exert themselves to form Missionary Associations in aid of the funds of the Society, whenever they may meet with a favourable opportunity.

XV. This Society shall be considered as constituted, as soon as twelve subscribers shall be obtained.

XVI. This Constitution may be amended at any annual meeting of the Society, by a vote of a majority of all the members, or two-thirds of those who may be present.

#### OFFICERS OF THE SOCIETY.

Rev. John Woodhull, D.D. President; Rev. Archibald Alexander, D.D. 1st V. P.; John Neilson, Esq. 2d V. P.; Rev. George S. Woodhull, Secretary; Charles D. Green, Treasurer; Ashbel Green, D.D. L.L.D.; Samuel Miller, D.D.; George S. Woodhull; David Comfort; Isaac V. Brown; Joseph Campbell; William C. Schenck; Charles D. Green; John S. Nevins, a Standing Committee.

#### JUVENILE DEPARTMENT.

*An Address to Children who give part of their Pocket Money for the Spread of the Gospel.*

DEAR CHILDREN, \*

It gives much pleasure to your parents, to your friends, and to all who love God, to see you come forward with good-will, to give a little of your pocket money for so good a purpose as sending the Gospel of Jesus Christ to thousands of poor ignorant and wicked people a great way off. This is very pleasing to God also, if you do it in a right spirit, with a view to his glory, and the salvation of your fellow-creatures.

Dear children, you are called Christians; you have been baptized in the name of Christ, and you have been taught to trust in Christ alone for salvation: you have been taught to pray to God as your Father, in the name of Christ; and you are led to hope for the pardon of your sins; for holiness of heart; for the comforts of religion; and for eternal happiness when you die, through the merits of Jesus Christ alone. All this you owe to the goodness of God, who caused you to be born in a land of Gospel light, where we have the Bible, which is the best book in the world, because it is the book of God; where we have churches, and meetings, where the servants of Christ preach his word for our instruction; where our dear friends unite in solemn prayers and cheerful praises. Through the same goodness of God, you have parents and friends

who love you dearly, feed and clothe you, and bring you up in the fear of the Lord ; who take care of you when you are sick, and do every thing in their power to make you happy.

But had you been born in a heathen country, you would not have enjoyed these blessings. There are many millions of mankind who know nothing at all of the only living and true God. They ought, indeed, to think that the sun, and moon, and stars, and birds, beasts, and fishes, could not make themselves ; that some one who is great, and wise, and good, did make them : they should try to find out who he is, and how they may serve and please him : but, in general, they have no thought nor desire of this kind ; and, if they worship any thing it is the sun and moon, or four-footed beasts and creeping things, or images, which they themselves have made of wood and stone, or gold and silver ; and they sometimes worship these in a very wicked manner, and do very bad things, while they call it religion. The people who formerly lived in Egypt, worshipped cats and dogs, apes, oxen, wolves, and crocodiles. Even the pretended gods of the heathen were wicked. Their Mercury was a thief, Bacchus a drunkard, Venus a bad woman, and Jove an undutiful son ; and it is no wonder that the people should be like their gods, and therefore they were guilty of theft, lying, murder, and every sort of crime.

It would shock you to hear how cruel many of the heathen were. You read in Scripture that some fathers and mothers were so hard-hearted that they made their children pass through the fire to Moloch. This Moloch, they say, was an image made of brass, having the head of a bullock ; and being hollow was filled with fire, and made red hot ; and then the poor children were put into his arms, and so burnt to death ; and in the mean time, drums and loud instruments of music were sounded to drown the screams of the tortured babes.

In some countries, instead of tenderly nursing their infants, as your dear mothers nursed you, they throw them away in woods and commons, to be destroyed by lions, tygers, and wolves. In China, where your tea comes from, it is said that nine thousand children are left to perish every year in the city of Pekin ; and among the Hindoos, children are hung up in trees, in baskets, and devoured by birds of prey, and others are starved to death.

In some parts of the world, particularly in New Zealand, and in Sumatra, they eat the flesh of their prisoners taken in war, and of those who have been condemned as malefactors. A few years ago, an English captain of a ship, which had been wrecked on the coast of Sumatra, went into the country, and saw a small round place, fenced in, and supposed it contained some live turtles, or other creatures for food ; but O ! how was he astonished, when he found there three boys, under the care of an old man, who informed him that they had been brought there by pirates (or water thieves), who used to steal children in the island of Pulo Nyas, and either sell

them for slaves, or to be fatted and eaten by the cannibals. Two children, he said, had been so treated the day before. Captain Welsh, for that was his name, to preserve these children from such a dreadful end, purchased them at the price of 164 dollars, and put them safely on board another ship. One of them, called Thomas Chance, he put to School in Calcutta, under the care of the Missionaries, and one he took home with him to England.

When the Rev. Mr. Thorp read this story to a company of gentlemen in Bristol, (England) who were met to petition the Parliament of Great-Britain against the *Slave Trade*, (which is buying and selling men, women and children, for slaves) he spoke as follows :—

“ Sir, I am the father of a large family ; three of them are little ones, very little ones. Many a time and oft have I looked upon them, sometimes with tears of grief, sometimes with tears of joy. While perusing this story, my imagination placed them in the situation of the little natives of Pulo Nyas, torn from their country, cooped in, and fattening for the slaughter. I saw, or thought I saw, a delivering angel, in the form of that benevolent Captain, overlooking their enclosure, inquiring into their condition, paying the price of their ransom, and bearing them away to the land of freedom. And I will now honestly tell you what were my feelings in the contemplation of such a scene. May the God of mercy (I involuntarily exclaimed) pour down the choicest of his blessings, on the head of this humane Captain ; may he long preserve his invaluable life, as an ornament to his country, and a blessing to mankind ; and after a prosperous voyage over a tempestuous world, may he receive him and the little innocents whom he rescued from the teeth of cannibals, into the harbour of eternal rest !”

And as they are so cruel to children, so they are also to women, when their husbands die. In the East Indies, when a man dies, they burn his body, instead of burying it ; and when they have placed it on some wood, his widow lies down by the corpse, and both are burned to ashes, together ; and what is still more shocking, the eldest son himself sets fire to the wood, to burn his poor mother. This dreadful custom still continues, and they say that thirty thousand women are burnt to death in this manner every year.

In other places they treat sick and old people very cruelly. Many a poor sick widow who is thought burdensome to her children, is buried alive ; and many old men are brought to the side of a river to be drowned by the tide.

Slaves are also very barbarously treated in some places. Many have been murdered by their young masters, merely for sport ; some thrown into fish-ponds to feed the fish. Many slaves used to be put to death to honour the funerals of their dead masters. Some nations, when they take prisoners in war put them all to death ;

and some roast them at a fire, and eat their flesh. In some countries they kill innocent men, and offer them up as sacrifices to their gods; they did so in many parts of Europe before the gospel came thither, and they do so still in some of the South Sea Islands.

Now it is to put a stop to all these horrid practices that Missionaries are sent to heathen countries, that Bibles and Religious Tracts are circulated among the needy all over the world; and wherever the Gospel comes, attended with the power of the Holy Spirit, people turn from their dumb idols to serve the living God; they learn to put their trust in Christ alone for salvation; their wicked hearts are made new and holy, and they are brought to love God and to love one another. Then they are no longer cruel; but become kind, charitable, tender-hearted, and desirous of doing all the good they can, that God their Saviour may be pleased and glorified, and the souls of men made happy for ever.

Dear children, consider it a privilege and an honour to be permitted to contribute in any measure, however small, your mites, to help on this good work; and esteem it a blessing that God is pleased thus to incline your young hearts to promote his glory: but while you are seeking the salvation of others, see to it that you are yourselves saved—saved from guilt and sin, and made new creatures in Christ Jesus; that you are dutiful to your parents, attentive to ministers, diligent at school, earnest in prayer, and good to all. For this purpose read the scriptures every day, and pray to God that you may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; that it may be truly said of you, as it was of that good young man Timothy, "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." Thus will you best prove that you have a proper sense of the value of the Gospel of the grace of God, by cherishing it in your own hearts; and thus will you best recommend to others to become partakers of its blessings, by making your light to shine before men, that they, seeing your good works, may glorify your heavenly Father, from whom cometh down every good and every perfect gift.

TO THE EDITOR OF THE CHRISTIAN HERALD.

JUVENILE BIBLE SOCIETY.

Plattsburgh, Nov. 7, 1816.

DEAR SIR,

If you should think that the publication of the following will be calculated to do good, and stimulate others, I shall be much pleased to see it in your highly useful publication.

Greater attention is now given to the "Word of Life" than was ever before known, and no doubt much good will result from so excellent a practice. Youth are stimulated to commit its sacred contents to their memories; which is an earnest, it is hoped, of an exemplary Christian life in more mature age.



Juvenile Associations for this purpose will always be exhilarating, to Christians of every name, as having an evident tendency to promote harmony in Christian views, and as leading to that desideratum in Christian principles, so devoutly to be wished for, when the "Watchmen of Zion shall see eye to eye," and when that "pure language" shall be "turned to the people" spoken of by Zephaniah, iii. 9. With these remarks, I send you the plan of a "Juvenile Society," for committing the Scriptures to memory, lately established by Mr. William Young, of Albany, Teacher of the Lancasterian School in this village. The usual formula of constitutions is omitted, as being needless with children from 6 to 14 years of age: the ages of the greater part of this promising association. About 40 have become members, many of whom have distinguished themselves by committing from 12 to nearly 50 verses in a week, besides attending to their usual business and school exercises.

The following is a copy of the regulations:

"The Juvenile Bible Memorial Society:" Instituted October 23, 1816, in the Lancasterian School, Plattsburgh, (Clinton County, N. Y.) "To do good, and to communicate, forget not." Heb. xiii. 16.

I. It is the design of this Juvenile Association, that the members thereof shall be distinguished in the village for their good moral character, their obedience to their parents and teachers, kindness to their school-fellows, and courtesy to their neighbours. See Rom. xii. 9—21. 2 Tim. iii. 16. Matt. v. 16. Rom. xiv. 12.

II. That the members shall contribute one cent per week, if possible, to buy some clothes or bread for poor children, or to give them a Bible and good books. See Matt. xxv. 34, 35. Luke xxi. 2. Heb. x. 24.

III. That each member shall commit to memory, every week, as many verses as may be possible, of the chapter selected by the teacher, to recite on Saturday; to meet at 2 o'clock in the afternoon. But in no case to neglect their parents' business, or their school duties. 2 Tim. iii. 15.

IV. Those who have ability, to find passages of Scripture, which shall be proofs to some truth, or an answer to some question, which may be proposed one meeting previous. The proofs or answers to be written in a fair hand, signed with their own names, sealed up as a note, and delivered on the days of meeting. Those which may be approved, shall be registered for the Patron's inspection and reward. John v. 39. Acts xvii. 11.

V. Those who recite well, may commit a selection of Hymns, or some of the Psalms. Jam. v. 13. Col. iii. 16.

VI. Those who recite, to have the privilege of asking any question, either of the Patrons or Teachers: such as the meaning of a word, phrase, or sentiment, contained in the lesson they have recited. Matt. vii. 7. John xvi. 24. Jam. i. 5.

VII. The officers of the Society to be two or more Patrons, two Auditors, a Recorder, and a Treasurer. 1 Cor. xiv. 40.

\* \* By finding the passages of Scripture referred to, what is intended by the 4th regulation, will be more fully understood, and is given as an example to the children; an exercise which will greatly improve the mind in Scripture knowledge, and will be attended with many advantages to those who may be thus early led to search the Bible.

Rev. Frederick Halsey, Rev. Nathaniel Hewit, *Patrons*; Miss Cornelia Baker, Master Amasa Winchel, *Auditors*; Miss Rhoana Flagg, *Treasurer*; Master A. B—, *Recorder*.

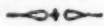
HOLY BIBLE! Book Divine! Precious Treasure! thou art mine:  
 Mine, to tell me whence I came; mine, to teach me what I am!  
 Mine, to chide me when I rove; mine, to show a Saviour's love.  
 Mine art thou to guide my feet; mine, to judge, condemn, acquit!  
 Mine to comfort in distress, if the Holy Spirit bless;  
 Mine, to show by living faith, Man can triumph over death!  
 Mine to tell of joys to come, and the rebel sinner's doom.  
 Oh! thou precious Book Divine! Precious Treasure, thou art mine.

The state of religion in this place, is, on the whole, encouraging to the friends of Zion. Many are inquiring "the way" "with their faces thitherward;" and many are added to the Church. In Beekmantown, a few miles from this, the attention of divine things, has been, and now is, very lively. Many youths have become savingly acquainted with "the truth as it is in Jesus;" and the aged have been led to call upon Him who will regard prayer, though at the "eleventh hour." Other places adjacent to this have had their attention drawn to the "one thing needful," and many have "chosen that good part which shall not be taken away" from them.

We certainly live in the dawn of that day "when all shall know the Lord from the least unto the greatest," and the knowledge of God "shall cover the earth as the waters do the sea." May the full day be hastened on the wings of time, and the glory of the brightness of His image fill every soul with love. When the nations shall learn and practise war no more, and the sword and the spear be converted into implements of agriculture. May each one say in deed and in truth, "Thy will be done on earth, as in heaven," and may "thy kingdom come" in every heart; and every tongue speak forth His praises, who is ever worthy to be adored.

Yours in sincerity,

OMEGA.



### *The Triumphs of Grace in a Dying Hour.*

THE REV. JAMES HERVEY.

In attempting to record the dying consolations of eminent departed saints, in the order of time in which they have been per-

mitted to "finish their course with joy;" as an evidence of the solid support and strong consolation which may in such circumstances be derived from an experimental acquaintance with "the peculiar doctrines of the gospel;" we cannot omit to notice an account of the triumphant experience of the Rev. J. Hervey, though probably an account with which many readers of the Bible Magazine may be well acquainted.

A more distinguished labourer in the vineyard of Christ than this excellent man perhaps never appeared. To proclaim the dear Redeemer of sinners in all the unsearchable riches of his great salvation, was indeed the source of his highest delight. To bring sinners to Christ as needy beggars to buy wine and milk without money and without price, was the constant aim of all his public ministrations, as well as of his elegant writings; and it has pleased God to make both remarkably successful as the means of turning many from darkness to light, and from the power of Satan unto God.

His labours, both in his ministerial office and in his study, he pursued as long as possible, under the disadvantage of a weak constitution of body; which, together with the severity of his last illness, he supported not only with the greatest patience, but without a single expression of peevishness. What were his sentiments at such a season as this, may be fully gathered from the following extract of a letter to a friend; written indeed some considerable time previous to his final dissolution; but when in his own apprehension that great event was not far distant.

"Now, perhaps, if you sat at my right hand, you would ask, What is my hope with regard to my future and immortal state? Truly, my hope, my whole hope, is even in the Lord Redeemer. Should the king of terrors threaten, I fly to the wounds of the slaughtered lamb, as the trembling dove to the clefts of the rock. Should Satan accuse, I plead the Surety of the covenant, who took my guilt upon himself, and bore my sins in his own body on the tree. Should hell open its jaws, and demand its prey, I look up to that gracious Being, who says, 'Deliver him from going down into the pit, for I have found a ransom.' Should it be said, No unclean thing can enter into heaven; my answer is, The blood of Christ cleanseth from all sin;—though my sins be as scarlet, through this blood they shall be as white as snow. Should it be added, None can sit down at the supper of the Lamb without a wedding garment, and your righteousnesses what are they before the pure law, and piercing eye of God, but filthy rags? These I renounce, and seek to be found in Christ Jesus, who is the Lord my righteousness. It is written in the word that is to judge the world at the last day, 'By this obedience shall many be made righteous.'

"So that Jesus, the dear and adorable Jesus, is all my trust. His merits are my staff, when I pass through the valley of the sha-

dow of death. His merits are my anchor, when I launch into the boundless ocean of eternity. His merits are the only riches which my poor soul, when stript of its body, desires to carry into the invisible world. If the God of glory pleases to take notice of any mean endeavours to honour his holy name, it will be infinite condescension and grace; but his Son, his righteous and suffering Son, is all my hope, and all my salvation."

Mr. Hervey's last illness, which had long threatened him, greatly increased in October, 1758, and became very formidable in the December following. For, on Sunday, the third of that month, in the evening, after prayer in his family, he seemed to be arrested by the messenger of death; so that the united assistance of his sister and servant, with difficulty enabled him to get up stairs into his room, from whence he never came down. On the 15th of that month, the Rev. Abraham Maddock, his curate, being much with him, Mr. Hervey spoke to him in strong and pathetic terms of his assurance of faith, and of the great love of God in Christ. "Oh," (said he,) "what has Christ done for me; and how little have I done for so loving a Saviour! If I preached even once a week, it was at last a burden to me. I have not visited the people of my parish as I ought to have done, and thus have preached, as it were, from house to house. I have not taken every opportunity of speaking for Christ." These expressions being accompanied with tears, which were too visible not to be observed; and lest his tears should be misinterpreted as they had been conversing about his expected end, and of his assurance of happiness, he proceeded thus: "Do not think that I am afraid to die.—I assure you I am not. I know what my Saviour hath done for me; and I want to be gone. But I wonder and lament to think of the love of Christ, in doing so much for me, and how little I have done for him."

In another conversation, discoursing likewise of his approaching dissolution, which he did with the utmost calmness and serenity, and of the little which we know of God's word, he said, "How many precious texts are there, big with the most rich truths of Christ, which we cannot comprehend, which we know nothing of; and of those we do know, how few do we remember? *Bonus textuarius est bonus theologus.* 'A good textuary is a good divine;' and that is the armour; the word of God is the sword. Those texts are the weapons that I must use when that subtle spirit, that arch-adversary of mankind comes to tempt and sift me in my last conflict. Surely I had need be well provided with these weapons; I had need have my quiver full of them, to answer Satan with texts out of the word of God, when he assaults me. Thus did Christ, when he was tempted in the wilderness."

On the 19th, the pains of his body abated, and he grew drowsy and lethargic, but in the night following, his immediate death was apprehended. The next day, the 20th, he was visited by his friend and physician, Dr. Stonehouse, who declared, that, in his



opinion, Mr. Hervey could not live above three or four days ; upon which he took to speak of the many consolations through Christ, which a true believer enjoys at the hour of death, and of the emptiness of worldly honours to an immortal soul, and of the unprofitableness of riches to the irreligious man. Mr. Hervey replied, "True, Doctor, true ; the only valuable treasures are in heaven. What would it avail me now to be Archbishop of Canterbury ? Disease would show no respect to my mitre. That prelate (Dr. Secker) is not only very great, but, I am told, has religion really at heart. Yet it is godliness, and not grandeur, that will avail him hereafter. The gospel is offered to me a poor country parson, the same as to his grace. Christ makes no difference between us."

On the 25th of December, Christmas Day, on which he died, Mr. Maddock paying him his morning visit, Mr. Hervey lifted up his head, and opened his eyes, as he sat in his easy chair, to see who it was, and said, "Sir, I cannot talk with you." He complained much all this day of a great inward conflict that he had, laying his hand upon his breast, and saying, "Oh you know not how great a conflict I have." During this time, he almost constantly lifted up his eyes towards heaven, with his hands clasped together, in a praying form, and said, two or three times, "When this great conflict is over, then,"—but said no more ; though it was understood he meant that then he should go to rest. Dr. Stonehouse came to him about three hours before he expired. Mr. Hervey urged strongly and affectionately to the Doctor the importance and care of his everlasting concerns, and intreated him not to be overcharged with the cares of this life, but to attend, amidst the multiplicity of his business, to the "one thing needful :"

"Which, done, the poorest can no wants endure ;  
And which, not done, the richest must be poor."

Mr. Hervey used frequently to repeat these lines, with such an emphasis and significant look, as conveyed their important meaning in a manner the most sensible and affecting.

Dr. Stonehouse, perceiving the great difficulty and pain with which he spoke, and finding, by his pulse, that the pangs of death were then coming on, desired that he would spare himself. "No," said he, "Doctor, no ; you tell me I have but a few moments to live : O ! let me spend them in adoring our Great Redeemer. He then repeated the 26th verse of the lxxiii. Psalm, "Though my flesh and my heart fail, yet God is the strength of my heart, and my portion for ever." And he likewise expatiated in a most striking manner on these words of St. Paul, 1 Cor. iii. 22, 23. "All things are your's ; life and death ; for ye are Christ's." "Here," (said he,) "is the treasure of the Christian. Death is reckoned among the inventory ; and a noble treasure it is. How thankful am I for death, as it is the passage through which I pass to the

Lord and Giver of eternal life ; and as it frees me from all this misery you now see me endure, and which I am willing to endure, as long as God thinks fit ; for I know he will, by and by, in his own good time, dismiss me from the body. These *light afflictions are but for a moment*, and then comes an *eternal weight of glory*. O ! welcome, welcome death ! Thou mayest well be reckoned among the treasures of the Christian. *To live is Christ, but to die is gain*. He then paused a little, and with great serenity and sweetness in his countenance, though the pangs of death were upon him, being raised a little in his chair, repeated these words : “ Lord, now lettest thou thy servant depart in peace, according to thy most holy and comfortable word ; for mine eyes have seen thy precious salvation ! Here, Doctor, is my cordial ! What are all the cordials given to support the dying, in comparison of that which arises from the promises of salvation by Christ ?—This, this supports me.” About three o’clock, he said, “ The great conflict is over.—Now all is done.” After which he scarce spoke any other words intelligibly, except now and then “ precious salvation.”

During the last hour he said nothing, but leaned his head against the side of an easy chair, and, without a sigh, groan, struggle, or the least emotion, he shut his eyes, and departed, between the hours of four and five in the afternoon, on Christmas Day, 1758, in the forty-fifth year of his age.

Of Mr. Hervey, it may be truly said, that few lives have ever been more heavenly, and few deaths more triumphant. He died in the Lord, and is now at rest, where even *the wicked cease from troubling*. He is now before the throne of God ; he is participating of that *fulness of joy that is at his right hand for evermore* ; and he is uniting, with the angelic choir, and with the spirits of *just men made perfect*, in ascribing “ blessing, and honour, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”

BIB. MAG.

### *Speech of a converted Bushman.*

At an afternoon meeting, Bother Pretorius addressed the people on the readiness with which Jesus Christ would accept a Bushman (the most despised of all the African tribes, and considered little better than beasts,) as well as any other. “ Think (said he) what we were, and what we now are, since God has sent his servants to show us the way of salvation. Have not I, a Bushman, found grace. Was not I taken from the muzzle of the gun, and made an heir of eternal life ? Was it ever known that a Hottentot had a waggon ? No. Now I have a waggon and 20 oxen. We knew not God, much less his Son. We never inquired after him, but He sought us, and made us his children (and then he wept) ;—yes, out of the holes of the mountains. There are many who do not like to be called Bushmen—I am not ashamed to say that I am one. God has had

mercy upon me, and why should he not have mercy upon you? What are Bushmen but dogs to the Caffres, boors, and Oorlam Hottentots! Take an example from what Jesus has done for me, and why should he not help you? Arise, and go to him (and here he wept again)—I wish I had this day an opportunity of telling all the Caffres, Hottentots and Bushmen, what God has done for me, a Bushman."

We are indebted to a much valued friend for a communication of the following elegant lines, occasioned by viewing the Portrait of the late Mrs. ISABELLA GRAHAM, which is prefixed to her life.

WHILST in this faded form I trace  
The features which I lov'd so well,  
Remembrance brings each mental grace,  
Within its hallow'd shrine to dwell.  
For I have seen that darken'd eye,  
In all the fire of genius roll,  
With eagle-gaze explore the sky,  
Or with a keener glance descry  
The secret workings of the soul.  
And I have seen this pallid cheek  
Suffus'd with feeling's richest glow;  
And virtues brightest halo deck  
With sacred charms these locks of snow.  
And on these lips in silence closed—  
With rapt attention oft I hung,  
And heard those wond'rous truths disclos'd,  
Which Sages taught or Seraphs sung.  
And I have known this wither'd hand  
Extended wide the poor to bless—  
And this contracted breast expand  
With generous schemes to aid distress.  
And now, though far remov'd from earth,  
And every scene of mortal pain,  
This dear memorial of her worth,  
Shall many a drooping heart sustain.  
Still shall it dry the widow's tear\*—  
The hapless Orphan's wants supply,  
Guide to a blest asylum here—  
And point to happier realms on high.  
*My Father's friend!*—How poor the praise,  
By his unworthy offspring given,  
Who thus records in humble lays,  
What Angels register'd in heaven!

Frankfort, Kentucky, Aug. 1816.

\* By the manner in which the funds arising from the sale of the work are to be appropriated.

## AMERICAN BIBLE SOCIETY.

In No. 2 of this volume we published a long list of contributors to this National Institution.

The Treasurer has since then acknowledged the receipt of 20 more life subscriptions in the cities of Albany and Schenectady (obtained by the Rev. Samuel J. Mills)—also from his Excellency John Cotton Smith, Governor of Connecticut, and Robert Ralston, Esq. of Philadelphia, each 150 dollars, which constitutes them Directors for life;—from the Female Bible Society of Kingston, Ulster county, New-York, 30 dollars; from the Juvenile Female Bible Society of ditto, 10 dollars; from the Jersey Bible Society 500 dollars; from the Bible Society of Delaware, 250 dollars; a contribution at Hudson,  $16\frac{3.6}{100}$  dollars; from the Amity Female Auxiliary Bible Society in Orange county, New-York,  $39\frac{5.7}{100}$  dollars; from the Cumberland county Bible Society, New-Jersey, 50 dollars; from the Female Bible Society of Cortland county, New-York, 70 dollars.

We omitted to mention in our last Number the *Staunton Bible Society* of Virginia, as an Auxiliary to the American Bible Society.

Six sets of Stereotype Plates are now casting in this city for the American Bible Society. Three of them in *Minion*,—a letter one size larger than that of the Philadelphia Stereotype, and a size smaller than the Stereotype in *Brevier* lately executed for the New-York Societies. The page will be a very large duodecimo, both wider and longer than the Philadelphia Stereotype Bible, and will be comprised in nearly the same number of sheets. These three are executing by Messrs. D. and G. Bruce---the other three sets are in a *Long Primer* letter, on an *Octavo* page, and will make about 58 sheets. These are executing by Messrs. E. & J. White.

All these Plates are to be completed for use in the course of six months, and some of them probably sooner.

BOSTON, October 22, 1816.

## EDUCATION SOCIETY.

The first anniversary of the *American Society for educating Pious Youths for the Gospel Ministry*, will be held to-morrow. The Society will meet for business in the hall of the Massachusetts Bank at 10 o'clock; and at 11, will adjourn to the Old South meeting-house, where a discourse on the objects of the institution will be delivered by the Rev. Dr. Worcester.

The success of this Society, during the year which has elapsed since its formation, has equalled, it is believed, the expectations of the most sanguine. It is estimated, that in Norfolk county alone, 1000 dollars have been contributed to its funds; a large portion of which consists of annual subscriptions. Berkshire county, and that part of old Hampshire which lies west of the Connecticut, have contributed, if we remember correctly, 1500 dollars, and have given encouragement that they may be depended upon for the same sum *annually*. With respect to other parts of the country, we are not so well informed. The funds of the Society, however, are sufficient for the support of thirty-nine young men, who are now under the superintendence of the Directors, pursuing studies preparatory for the Ministry. When this fact is taken in connexion with the circumstance of the recent transactions of the Society, we may rationally anticipate that the effort which is now making to supply the destitute portions of our country with able and faithful Ministers, will be crowned with complete success. We hope to be able to present our readers next week with the first Report of the Society.